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Vol. III. No. 1

Social Diseases

REPORT OF THE PROGRESS OF THE MOVEMENT FOR THEIR PREVENTION

JANUARY, 1912

CONTENTS:

THE STERILIZATION OF CRIMINALS AND DEFECTIVES:

Practical Eugenics, Based upon Observations of Several Hundred Cases of Sterilization of Criminals.—Dr. John N. Hurty, Secretary Indiana State Board of Health and State Health Commissioner of Indiana.....1

Discussion.

Dr. Carlos F. MacDonald,.....18
Dr. Frank W. Robertson,.....23
Edward R. Johnstone,.....26
Dr. David F. Weeks,.....29
Henry Herbert Goddard,.....30
Dr. William H. Carmalt,.....32
Mrs. Caroline B. Alexander,.....34
Charles A. Boston, Esq.,.....36
Dr. Prince A. Morrow,.....40
Dr. Frank Moore,.....42
Alexander C. Proudfit,.....43
Dr. Max G. Schlapp,.....44
Hon. Robert W. Hebberd,.....45

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SOCIAL DISEASES

VOL. III. JANUARY, 1912 NO. 1

A REGULAR MEETING OF THE AMERICAN SOCIETY OF SANITARY AND MORAL PROPHYLAXIS WAS HELD AT THE NEW YORK ACADEMY OF MEDICINE, 17 WEST FORTY-THIRD STREET, THURSDAY, DECEMBER 14, 1911.

General subject for discussion:

THE STERILIZATION OF CRIMINALS AND DEFECTIVES.

Paper on

PRACTICAL EUGENICS, BASED UPON OBSERVATIONS OF SEVERAL HUNDRED CASES OF STERILIZATION OF CRIMINALS.—Dr. John N. Hurty, Secretary Indiana State Board of Health and State Health Commissioner of Indiana.

PRACTICAL EUGENICS.

BY DR. JOHN N. HURTY, INDIANAPOLIS, IND.

Victor Hugo has said: "The time will come, when, looking back over the thorny path trodden through the centuries, mankind will say: 'What! We had slaves? What! We had kings?'" And is it a far cry, in the light we now have, to say the time will come when mankind will exclaim: What! We had insane? What! We had idiots? What! We had criminals? What! We had the hereditary lame, halt, and blind? It is now known that very probably forty per cent. of insanity, if not directly, is certainly indirectly hereditary—about twenty-five per cent. is caused by alcohol, about twenty-five per cent. by syphilis and about ten per cent. by other

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causes. Counting ten per cent. as unpreventable, even under a very high state of understanding coupled with practical action, then ninety per cent. is preventable. And is it not food for thought to know that the rational control of procreation would directly prevent fifty of the ninety per cent. and would indirectly prevent the remaining forty? I say indirectly prevent, because eugenics would surely produce a race which would be in such close harmony with its environment as not to use and suffer from alcohol, and not to sin and have syphilis. As to insanity, let us remember that the science of medicine must be credited with having discovered that it is a physical ill and not a possession of the devil. And that, because of this discovery, mankind abandoned its cruel and inhuman treatment of the insane, and in its stead adopted kindness, patience, and charity. In this instance, religious teaching through centuries was not sufficient to abate insanity one iota, nor to develop the practical application of kindness, patience, and charity, but when we knew and understood, then we arrived.

It is medicine, too, in the person of Dr. Francis Galton, that has pointed out the possibility of making man mentally, morally, and physically more perfect through the scientific control of heredity. And, again, it is medicine which proposes, through medical inspection of children and the early discovery and correction of hereditary and acquired physical defects, and diseases, to do a great work in strengthening the physique, the mind, and the morals of mankind.

Railroad officials discovered a few years ago that many employes were color blind. They could not distinguish a green light from a red one or a blue one; and scientific examination proved that about eight per cent. of these public servants were absolutely color blind. And so it is with a large portion of the defective and criminal classes. They are born morally color blind; they can make no distinction whatever between right and wrong, between truth and falsehood; so that when we come to study the relationship between crime, insanity, and imbecility, we find them much of a kind and the field is indeed most melancholy. An examination of the letters received by the inmates of prisons from their relatives and friends show they come from other prisons or from institutions for defectives. Fully a third of prisoners have had a

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fallen brother, sister, daughter, mother, or some immediate relative in a charitable or penal institution. Dr. Oliver Wendell Holmes speaks of "border liners" by which he means those afflicted with hysteria, epilepsy, chronic neuralgia, chorea, catalepsy, the introspective, the drunken, the melancholy. Their kinship is found to be very close, they all need the care of medicine and the state. They are not infrequently found in family groups. One will be a thief or a drunkard, one will be insane or idiotic, one will have epilepsy, another chorea, or maybe one or two will exhibit only a morbid self-consciousness or more or less eccentricity. It is as impossible to make them sound and well as to replace a destroyed eye. These defectives may be quite well educated or their surroundings and conditions in life be conducive to wholeness, but there they are, simply defectives, and neither prayer nor science can do more than ameliorate their condition. A border liner may be kind-hearted, kindly disposed, but with negative qualities. He cannot say no. No power can make him reliable. At one time it was thought that many, if not all, degenerates and defectives could be made into reliable citizens through religious conversion; but, alas! it failed utterly. Now, at last, we realize that the human race is to be improved by applying exactly the same laws to man that will perfect the breed of the lower animals. A child gave her parents much trouble on account of her violent temper. She did not learn to walk well until rather late in childhood, and at ten had thick speech. The father thought she must have something the matter with her tongue or throat. A few moments' examination made plain to the physician that these symptoms were the stigmata of imbecility. The parents were highly indignant when the truth was told and in anger dismissed the doctor. That girl, now a woman, is the mother of three imbecile children, all in an institution for feeble-minded. And it is thus that society is burdened with the unfit. We bear the burden willingly, but not always intelligently. Its extent is not generally comprehended, the underlying causes are not generally understood. Of the three prominent neurotic diseases, namely, insanity, epilepsy, and feeblemindedness, we find the first principally a disease of adult life manifesting itself in the great majority of instances before twenty-one years of age. The last, feeblemindedness,

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generally exists from birth. Feeblemindedness, imbecility, and idiocy are varying degrees of arrested development, and development is arrested, simply because its limit has been reached. If the business man, who is in the saddle and who runs things, could realize the vice, crime, misery, suffering, and the heavy burden of taxation caused by feeblemindedness, and then could realize that hygiene knew how to prevent it all, false sentiment and prudery would depart in a hurry, and practical science would have its beneficent way.

The criminally inclined and the feebleminded regard marriage vows very lightly, frequently paying no attention at all to them, not caring or not understanding the situation. Their increasing number is apparent in our statistics and the expense of maintenance grows annually. Each criminally inclined and each feebleminded person who lives will almost certainly produce his kind and may bring blight and disease into blood of normal character. I sat in the gallery of the great hall of one of Indiana's institutions, and with the superintendent watched the inmates solemnly walk through square dances. A young man at the piano attracted my attention on account of his firm touch and excellent execution. "He is an inmate," said the superintendent. "He can play the music of the great composers quite well and has composed several good waltzes. He is a graduate of one of our minor colleges, yet he is an imbecile and now suffers from impulsive insan-strain him." "What is his heredity?" I asked. "That is the ity. A strong attendant sits at his side, ever watchful to re-point," was the reply. "His mother is feebleminded and passes as a neurasthenic in her neighborhood; and his father died in the Central Insane Hospital. He had a sister in the idiot asylum." How easy it would have been under a wise government to have practically applied hygiene to the grandfather when in childhood he most certainly exhibited the stigmata of degeneracy, and so have prevented the birth of the degenerate mother and of her two degenerate children. It is certainly useless, unnecessary, cruel, bad every way, to permit the procreation of the unfit and then bear ourselves to the earth with a burden of taxation to care for them. We have had almost two thousand years of Christianity, and in that time there has been ceaseless inculcation of religion and morals, and still the scarlet woman, social diseases, imbecility,

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insanity, and crime exist. Wars are still going on, in which the young, healthy, normal men are slaughtered. The monastery and the nunnery still claim a no insignificant number of the healthy and the gifted, and the cripples, the imbeciles, the diseased, the vicious are left free to multiply.

In Indiana a start has been made to stop at least a part of this foolishness, and, while progress has been and will be slow, still the beginning has been made. But let me give that story later.

In concluding the chapter on "Race Improvement" in his Memories, Dr. Galton says: "Charity refers to the individual; Statesmanship, to the nation; Eugenics cares for both." "I take Eugenics very seriously, feeling that its principles ought to become one of the dominant motives in a civilized nation, much as if they were one of its religious tenets. Individuals appear to me as partial detachments from the infinite ocean of Being, and the world as a stage on which Evolution takes place, principally hitherto by means of Natural selection which achieves the good of the whole with scant regard to that of the individual. Man is gifted with pity and other kindly feelings; he has also the power of preventing many kinds of suffering. I conceive it to fall well within his province to replace Natural selection by other processes that are more merciful and not less effective. This is precisely the aim of Eugenics. Its first object is to check the birth-rate of the unfit, instead of allowing them to come into being, though doomed in large numbers to perish prematurely. The second object is the improvement of the race by furthering the productivity of the fit by early marriages and healthful rearing of their children. Natural selection rests upon excessive production and wholesale destruction; Eugenics, on bringing no more individuals into the world than can be properly cared for, and those only of the best stock."

I remember hearing in boyhood a lecture upon education in which the speaker eloquently contended that, universal education would improve the race, would decrease crime and increase morality. No one controverted him, and I think all present accepted the dictum in full. But what havoc has been made of this theory by experience? Then we did not know that acquired characters were not transmitted, and in our darkness believed education would prove a cure-all for the

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ills of society. Now we know that natural characters only, the good and bad, are transmitted, and that education and training, no matter how extensive and thorough, has not the least effect upon germplasm to modify its power to transmit other than innate characters.

I was at Asheville one time and visited Vanderbilt's farm. On that farm they produce all kinds of high grade stock. They do it by practical breeding. When I got to the dog kennels there were a number of beautiful collies that seemed to be able to understand everything that was said to them. They came up and looked at me and I turned to the man in charge and asked him if they ever had any vicious animals, and he answered, "Do you suppose we are so foolish as to breed from vicious stock? A vicious dog is a defective dog." We have not yet arrived at the point where we have the "gumption" not to have defectives. Defectives ought not to exist. Their existence is a reproach to us. We have not come to that higher intelligence that should control the peopling of the world.

What is it to be practical? In public health work I have been told that this or that man is not practical, and that this or that thing is not practical. When you ask these critics what it is to be practical, they do not know. In reading, I ran across a story where Tyndall told what it is, and that was his story: "I will illustrate to you what I think is meant by being practical. Volta invented the Voltaic battery. Now," he said, "I have read and learned that Volta was an odd man; he did not take care of his family. He was all the time making experiments, and experimented a great deal in metals. One time he had gone off into the woods, and he came back with some frogs. While he was at the sink, dressing them, he noticed that when they touched a projecting nail which was driven through the zinc they jerked. He knew there must be a cause, and so he figured it out very speedily that it was an electric current. From this was born the Voltaic battery. We all know its usefulness and the practical benefits derived from it. Now," says Tyndall, "I can imagine some unthinking person asking, 'But what are its practical uses?' and Volta would have but one answer to give, and that would be, 'It is enough for me to have discovered this great truth of Almighty God.' And if man has the gumption"

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(that was the word Tyndall used) "to apply it, then it is practical, otherwise it is not." So this is what it is,—to be practical.

When we would take this great science of eugenics and practically apply it, put it into use, we have to fight against the false sense of modesty that prevails, for it is not true modesty that prevents us from talking about and doing the most important matters in the world. When we analyze it, it is found to be simply prudery, and it cannot be anything else. It has recently been said that hygiene, which surely includes eugenics, can prevent more crime than any law, and it is true. It knows how, and if we have the "gumption" to practically apply eugenics, we can do much toward preventing crime; but there is no amount of moral teaching or general education that will stop it. I told you about a young man who acquired a good education and broke down immediately after his graduation from college, and was sent to an insane asylum. What was the use of bearing the expense of educating that young man? He cost the state of Indiana $3,000. He cost his parents a great deal of money. In college, and all through life, he had done strange acts—one time he tried to set fire to a house—and still he could take an education, and did, and stood well in his classes. Yet the stigma was in him and sticking out all the time, and he should never have been born. Defective people curse the day they were born, and this man cursed his parents. Almost every man you find with an hereditary infirmity, curses the day of his birth. I thoroughly believe that nine out of ten of those who have inherited infirmities would rather be dead than alive.

I have one more story to tell. Go with me in imagination to a certain orphan asylum in Indiana. I went there with skilled assistants to examine all of the inmates. This story is in regard to four of them. We found there two girls and two boys who were all under twelve years of age and all of the same parentage; they all had hereditary syphilis and were a miserable lot. The attending physician was trying with medicine to suppress the horrible disease. The children all bore the marks of feeblemindedness. In our Christian charity and patience, we are conserving these deviates. The state will bring those children on to maturity, to adult life and

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what will happen? They are already feebleminded, they will land in an insane asylum, a school for feebleminded, or a prison. Worse than that, they will probably send their kind down the line and so society must build more insane asylums, more idiot asylums, and more prisons. At this period these deviates should be sterilized. It is a simple process. They are unfit to be parents, and if they do have children, the latter will curse the day they were born. And so it is not humanity, it is not Christianity, it is not good government to permit these children to become parents. How in the world could they be the progenitors of healthy children? Their father and mother were both imbeciles, and both reeking with this horrible disease. They lived in a shanty with a dirt floor, not being capable of rising above such a place. They were the parents of eleven children, five of whom survived and six died. Nature tried to get them out of the way, but Indiana is doing all she can to save them. Under the present government. that couple was allowed to steal for a livelihood and to produce more like them. These four children were found, and the truant officer tried to force them into school, but it was discovered they were feebleminded, and diseased, and so the commissioners, at the expense of the tax payers, got an orphan asylum to accept these children—to preserve them to reproduce their kind. I cannot discover the humanity in it. It is not human, it is inhuman to do that; it is not good Christianity; it is not good science or good government; it is not being practical.

We recognize two ways already quoted from Galton, differing widely from each other, in which race improvement may take place. The first is the biological progress of evolution which from generation to generation brings changes into the intrinsic character of men. The second is social progress, which is to a large degree independent of individuals and is a change in what men "have, know, and do." Little intrinsic gain is observable by comparing the highest and best tribal stocks of the present day with those of two or even three thousand years ago, but we are astounded when we observe the social gain. Civilization, in the sense of increase in the bounties of life and in scientific knowledge, goes onward by leaps and bounds, and this is to be expected when we observe the marked power of man to acquire, and to pass

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onward what he acquires. However, in comparing our statesmen, philosophers, and artists with those of ancient Greece and Rome, we observe no marked advancement except perhaps in practical altruism. In biological evolution, heredity constantly interferes on the side opposed to change. Eugenics involves the question: Is it possible to secure to the generations unborn an innate physical, moral, and mental nature, superior to preceding generations? This question is to be answered through the study of the life factors controlling not animal evolution only, but human evolution. For, while physical evolution of the lower animals is easily controlled by breeding, and their mental evolution to very slight degree, their moral development cannot be affected, as they have no moral sense. Although the laws of heredity are chiefly dealt with by Eugenics, it must consider also problems of environment and nurture. Artificial selection and surgery cannot alone solve the problme. We must endeavor therefore to bring into harmony biological and social evolution, the two great methods of progress; selecting the helpful ways of both, carefully eliminating those which hinder.

That eugenists for practical results must co-operate with workers for social and institutional progress, plainly appear from the following utterances of Francis Galton. He says: "Eugenic belief extends the function of philanthropy to future generations. It renders its actions more prevailing than heretofore by dealing with families and societies in their entirety, and it enforces the importance of the marriage covenant by directing serious attention to the probable quality of future offspring. It strongly forbids all forms of sentimental charity that are harmful to the race, while it greatly seeks opportunity for acts of personal kindness as some equivalent to the loss of what it forbids. It brings the tie of kinship into prominence and strongly encourages love in family and race. In brief, eugenics is a virile creed, full of hope, and appealing to many of the noblest feelings of our nature."

To practically apply eugenics is but a step forward. Man early utilized the forces of heredity in the culture of plants and animals, and his achievements in this direction, from the prehistoric domestication of animals to the great successes of our modern breeders, have been amazing. From Plato onward, various projects for the deliberate improvement of the

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human stock have been proposed, but we have not yet arrived. And, now that the way is quite clear, we hesitate, though acknowledging that the ways of the costly and ponderous courts only restrain crime, not in the least curing it. We cannot rationally hope at the present time that extensive breeding from the best will improve human stock to any appreciable degree. Superior women cannot be made the ancestresses of the race, for superior women are not existent in large numbers, and at the best a mother can bear and do justice to but few children. And again it would be impossible to resort to some polygamous device in order to utilize fully the men of best type as fathers. We, therefore, at least for the present, are limited to prevention of breeding from the worst. To this proposition the popular consent is given for certain classes, such as rapists, and to a degree for confirmed criminals; but, when proposed for eliminating the hereditary insane, and idiot, the hereditary pauper and hereditary vicious and deformed, popular consent will be hard to gain. But it will come with understanding. We, therefore, reach solid and practical ground, when we consider the prevention of breeding from the very worst. A definite beginning of such prevention was first begun in Indiana ten years ago without law, and, most strange to say, by the consent of the unfit persons themselves.

In 1905 a law was passed making sterilization legal under certain circumstances despite the criminal's opposition. This law is short and reads as follows.

"WHEREAS, Heredity plays a most important part in the transmission of crime, idiocy, and imbecility;

THEREFORE, Be it enacted by the General Assembly of the State of Indiana, that on and after the passage of this act it shall be compulsory for each and every institution in the state entrusted with the care of confirmed criminals, idiots, rapists and imbeciles, to appoint upon its staff, in addition to the regular institutional physician, two (2) skilled surgeons of recognized ability, whose duty it shall be, in conjunction with the chief physician of the institution, to examine the mental and physical condition of such inmates as are recommended by the institutional physician and board of managers. If, in the judgment of this committee of experts and the board of managers, procreation is inadvisable, and there is no probability of improvement of the mental condition of the inmate, it shall be lawful for the surgeons to perform such operation for the prevention of procreation as shall be decided safest

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and most effective. But this operation shall not be performed except in cases that have been pronounced unimprovable."

Vasectomy is the method usually chosen for sterilizing, yet it will be observed any method, even castration, is permitted in the law. Vasectomy is simple, scarcely more serious than vaccination, is without the slightest danger, is not attended with mutilation, and may be performed in three minutes without a general anæsthetic. The patient spends not one minute in bed, but immediately goes about his duties. Since October, 1899, when Dr. H. C. Sharp, Surgeon of the Indiana Reformatory at Jeffersonville, performed his first vasectomy, over seven hundred such operations have been done. Prior to the going into effect of the law all the patients submitted voluntarily. This submission is usually coincident with the arrival of the religious stage in the prisoner's life. At the time of incarceration most prisoners are inclined to resist prison discipline and are bitter against society. Within a longer or shorter period they generally reach the religious stage and are then more easily managed. They are no longer gloomily taciturn and set against the world, but are frequently eagerly receptive of instruction and very amenable to discipline, but backsliding from this state of mind is sure to occur sooner or later. They are told that parenthood only will be denied them and that their mental and nervous condition, usually disturbed, will greatly improve, after vasectomy. They almost always assent; they do not want to be parents, even crying out against it, and welcome sterility. Within a few months a marked difference occurs in the general attitude and appearance of the man. He sleeps better, he increases in weight, is more cheerful, the mind is brighter, he willingly obeys the rules, the tone and general well being are improved, and in all ways a better man appears. Of course, degeneracy is not cured in the individual by vasectomy, its perpetuation only is prevented. I know a man who was born with two thumbs on each hand. This defect was hereditary, for one uncle and his great-grandmother had it. At twenty years of age he had the extra members amputated, being driven to it through anguish and mortification. When told he would likely transmit the deformity if he became a parent, he thereupon vowed celibacy. In private he told me he would rather die than be the father of a child with even the slightest de-

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fect. At a certain college in Indiana I met a young man of twenty-two who had a club-foot and whose education had been delayed by poverty. He was very serious in his manner, at times melancholy, but of bright mind and easily led his class. He confessed to me that he had several times contemplated suicide because of his deformity. "No whole person can know," said he, "the mental torture suffered by those who are deformed. I have gone to the cellar, the attic, and the barn, and cried by the hour over my misfortune. I have cursed my parents for bringing me into the world and have sworn never to marry." His distress of mind and suffering were very considerable. I learned he had shown some attentions to a young woman who had not repelled him, but he had suddenly dropped her and the matter was a subject of remark among his school fellows. I made inquiries, and after a short acquaintance resolved to tell him he could have a home and no fear of perpetuating his deformity. He accepted, and now he has a home with its increase of happiness in his life. The woman of his choice fully understood he could not be a father. He and his wife are content, and both bless the good which science brings to mankind.

Indiana's other eugenic law was passed in 1905, and commands that—

"No license to marry shall be issued except upon written and verified application. Such application shall contain a statement of the full Christian and surname, color, occupation, birthplace, residence, and ages of the parties, whether the marriage contemplated is the first, second or other marriage, together with the full Christian and surnames, residence, color, occupation and birthplace of their parents, including the maiden name of the mother, together with such other facts as may be necessary to determine whether any legal impediment to the proposed marriage exists. Applications for license to marry shall be uniform throughout the state and it is hereby made the duty of the state board of health to furnish a form therefor to the several clerks at once upon the approval of this act; Provided, That said state board of health may revise said forms so furnished from time to time as may be advisable."

The law further commands—"No license to marry shall be issued where either of the contracting parties is an imbecile, epileptic, of unsound mind or under guardianship as a person of unsound mind, nor to any male person who is or has been within five years an inmate of any county asylum

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or home for indigent persons, unless it satisfactorily appears that the cause of such condition has been removed and that such male applicant is able to support a family and likely to so continue, nor shall any license issue when either of the contracting parties is afflicted with a transmissible disease, or at the time of making application is under the influence of an intoxicating liquor or narcotic drug.

"In those cases when the right to a license is not made to appear the clerk shall refuse to issue the same. At once upon such refusal he shall certify the proceeding to the circuit court without formality or expense to the applicants, who shall be notified by him of such action. Such application shall thereupon be at the earliest practicable time heard by the circuit judge without a jury in court or in chambers during the term or in vacation as the case may be, and his finding that a license ought to issue or ought not to issue shall be final and the clerk shall act in accordance therewith, the true intent of this section being to secure for the applicants a hearing by said judge without affirmative action by said applicants, and to give notice to them of such hearing, its time and place, without delay or expense.

If persons resident of this state with intent to evade the provisions of Section 1 and Section 3 go into another state and there have their marriage solemnized with the intention of afterward returning and residing in this state, and do so return and reside in this state, such marriage shall be void, and such parties upon returning to this state, shall be subjected to all the penalties provided for in this act: Provided, This section shall not apply to persons who in good faith become or are citizens of any other state.

Whoever procures the issuance of a license to marry by any false statement, representation, or pretense shall be fined in any sum not exceeding five hundred dollars.

Whosoever, being duly authorized to solemnize marriage in this state knowingly joins in marriage persons who have not complied with the statute relative to the procurement of marriage license, shall be fined in any sum not exceeding five hundred dollars.

"Every clerk of the circuit court who shall issue any license contrary to the provisions of this act shall be fined in any sum not less than twenty-five dollars nor more than one hundred dollars."

At first there was manifest some opposition, and in instances very harsh statements were made, but finally this all died out, and now not the slightest opposition appears. The highest court has upheld the law in the case of a very rich and prominent man who was luetic and knew it, who was refused

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a license to marry. He thereupon went to Kentucky and was married in defiance of the law, and upon return to Indiana, in due time, the marriage was declared null and void. So, if citizens of Indiana with certain hereditary diseases get married in other states to avoid Indiana's statute, they must remain out of the state or suffer the penalty.

As the enforcement of the law depends upon the county clerks, all new ones are sent a special letter from the State Board of Health which gives the argument for the law, and makes plain the benefits its rigid enforcement will bring to the State. Of course, this is to educate and to arouse the interest of new officials. We have not sufficient data for conclusions, but it is true licenses to marry are denied daily in the state to those who should not marry; and although marriage is not necessary for procreation, still it must be said that the law has done something toward the end at which it is aimed.

As to the sterilization law. It is plain it is not perfect, that it can be severely criticised, but it is a start in the line of a work which must be done, and it has certainly made procreation impossible in scores of persons who were unfit to have progeny.

There are some who object to vasectomy because they surmise by removing fear of consequences in the form of maternity would prove a direct incitation to sexual debauch. This fear proceeds from an obstructive or possibly a retrogressive mind, not from a conservative one; for experience shows that men sterilized by vasectomy enjoy better mental and better physical health. Their minds no longer unceasingly dwell upon sexual matters and they are more continent. Their thoughts are of a higher character and cheerfulness and tractability appear where both were at first absent. Of course, there will be exceptions; but we must be guided by averages.

If vasectomy actually lessens excessive passion and libidinous tendency, or is followed with greater will power to control—then why expect or fear the possibility of a tendency to sexual debauch? Even those who fear this will probably not extend that fear to cover more than a small percentage of cases. For my part, I am convinced this is a man of straw.

Of course, the legal aspect must be settled by judges. If settled right, it will stay settled; otherwise, like the brook, it

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will go on forever. To most minds it appears that society has a right to protect itself. It fines, it imprisons, and it hangs offenders. All forms of punishment are more or less objectionable, but as we now conduct our affairs they must exist. Why, then, put a legal taboo upon a simple, painless, surgical operation, which is not imposed as a punishment, but is intended to relieve both the individual and society and which is certainly a natural method? How is it possible for a surgeon to damage a man or be other than a benefactor to society, when he betters the man's physical and moral health and humanely prevents him from producing more defectives? Defectives curse the day they were born and declare against being parents, and they also declare against and curse society. It seems to me it is the greatest and noblest charity, sympathy, and love to prevent the production of the unfit; and I believe it is uncharitable, cruel, and unjust to permit their procreation and then devise degrees of punishment for the offenses they are certain to commit. A high legal authority says: "The sole function of government is to secure peace and justice." Vasectomy and oophorectomy will strongly tend to secure both of these consummations so devoutly to be wished.

Prudery.

Prudery stands in the way of improving the human race by the natural, kindly and just method of vasectomy. It also stands in the way of preventing those twin leprosies, syphilis and gonorrhœa. Permit me therefore to consider some phases of prudery in about the words of the Indianapolis *Sun*.

Prudery is not a virtue. On the contrary, it has many characters of a vice. It is to virtue as a flowerless weed is to a rose. Prudery, if skilfully trimmed, guarded and protected, may be cultivated into a near flower, but it is perilously likely to make of the body and mind a wilderness instead of a garden.

But what a hold prudery has upon us! Were it not for prudery, that most important of all problems in social and economic science, the sex problem, would now be in a fair way of solution. Procreation is the chief end of man, it is his immortality; through it we may best glorify God and enjoy him forever. But, says prudery, we must not teach our children about this part of their lives because it is indelicate and impure. But this is untrue. So, our children are permit-

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ted to learn about it, not truly in honest self-respect and dignity and honor, but in secrecy, error and vulgarity. Prudery may justly be blamed with a not inconsiderable proportion of the syphilis and gonorrhœa which so seriously poisons the race physically and morally.

"God created man in His own image, in the image of God created He him; male and female created He them." Yet the attitude of the Christian world is such as to warrant the conclusion that it thinks there was something indefensible in the creation of sex and the methods chosen for the perpetuation of the race.

How passing strange are many of our acts? We organize society, we institute governments, we establish schools and churches, we build prisons, almshouses, jails, insane hospitals and idiot asylums, all for the purpose of training, directing, protecting and controlling ourselves. We declare against the evils of alcohol and drugs, we pass pure food laws, we establish a system whereby we may know if we are receiving honest weight and measure. We organize societies to take care of the unfortunate; we enact laws prohibiting and preventing the violations of physical sanctity; but when it comes to the core of the question, the prevention of the causes of these evils and misfortunes, we are restrained from wise and practical action by prudery. Parents, teachers, ministers and physicians, all of whom at some time during the development of the human body are morally responsible for it, shun the question as though it were leprosy. The situation is really disgusting, and it would be well to appoint a government commission or a research committee to try and discover—when, how, by what means, and through whom did this disgusting thing called prudery get such a hold upon us.

It was a welcome sign, a healthful sign, physically and morally, when a ministerial association at Richmond, Indiana, in 1910 recognized the importance of fighting syphilis and gonorrhœa and of preventing the procreation of defectives and favored by resolutions the seeking of some practical means of lessening the awful price this nation is paying for its false modesty. That association suggested the issuance of a certificate of health to persons wishing to enter the marital state be made the compulsory antecedent to marriage. Why not? If God created man in His own image, is it not the duty of

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the church to keep that creation as free from pollution as possible? Are we to think less of human beings than we do of our live stock, to protect the pure strain of which we have laws, written and unwritten, laws based upon medical science?

We are entering an era of conservation of natural resources—minerals, wood, water, soil; we are fighting for laws to stop the spoilation of these material things, to prevent their waste and mutilation, to stop excesses in their use, which amounts to abuse. We do this not for ourselves, but for posterity. What are we doing for posterity in the protection of human blood and of human health? We are permitting thousands, tens of thousands, hundreds of thousands of human beings to marry and reproduce their own kind, when at the time of their marriage they are deviates or they are afflicted with syphilis or with gonorrhœa or possibly with both, which diseases will not only cause death, but will visit themselves unto the third and fourth generation in the forms of blindness, bone disease, insanity, imbecility, nervous wrecks, all varieties of tuberculosis, moral ,degenerates and perverts. We are doing this because we will not stop it, not because we cannot. 'Tis puling, pursy prudery which prevents. We are filling our almshouses, hospitals, jails, penitentiaries and homes for the morally and physically unfortunate by our refusal to meet the social question, the sex problem, the prevention of the procreation of degenerates, in an honest, sensible, pure-minded manner. The medical fraternity knows the horrible price modern society is paying for this prudery. Their hospital records and the records of their private practice, were they made public, would be the blow that would stagger humanity.

Would it not be worth something to this nation in dollars and cents to raise men and women who are physically and mentally sound? Does not the future and the perpetuity of our nation, politically and commercially, depend upon a generation that is clean-limbed, and clear-headed, possessed of brain, brawn and nerve that are free from taint and weakness?

The burden of degeneracy, defectiveness, syphilis and gonorrhœa may in great degree be lifted by a united effort to keep hell out of men rather than trying to keep men out of hell. We must away with prudery. We must sterilize all lily

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livered loons who would prate of an individual right to perpetuate defectiveness and spread horrible diseases which bring pain, sorrow, agony, torture, and anguish to the tender and innocent, and which may destroy the race.

Children should be taught the truth by competent, high-minded teachers. Separate classes should be held in our schools and colleges, where the sex problems, social evils, and the prevention of the production of the unfit should be discussed as frankly as any other problem dealing with life. "Know thyself" is an old command. Shall we hold our children in ignorance of those matters which most concern their well being? Prudery says, "Yes." This alone is proof that prudery is at heart almost a vice.

Stricter laws should be passed regarding medical quacks and the horrible patent medicine concerns that prey upon human ignorance and more often than otherwise encourage these evils in order to make money. Medicine has a great responsibility in these matters. Physicians have it as a duty to inform their patients with these facts and assist parents in imparting information. Ministers of the gospel should be able to find sufficient texts and precedents in the Bible to justify them in thundering from the pulpit righteous denunciation of these evils. A minister who is too nice to do this is not nice enough to follow the footsteps of his Master. And finally the marriage laws should be strengthened. Such laws would not bring the millennium, they will not stop all misery, but they will stop some of it.

In conclusion I wish to say prudery must be eliminated in dealing with this most serious problem of the human race. The American Nation is growing in strength, and there is reason to believe before another decade passes the campaign in behalf of physical and moral purity will have come into its own; recognized as safe and sane by the home, the school, the church, society, and the state.

Discussion

Dr. Carlos F. MacDonald, Alienist, said that he heartily endorsed all that Dr. Hurty had said in his able, interesting, and instructive address, with reference to the importance of heredity in the production of mental disease and allied conditions, such as epilepsy, alcoholism, imbecility, idiocy, and criminality.

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As regards the question of heredity in its causative relation to mental disease and defect, writers upon the subject of insanity and conditions usually divide the causes thereof into predisposing and exciting—the predisposing ones being those which are inherited, and the exciting ones those incident in the life of an individual which may tend to produce insanity or mental defect in him. In an experience of more than forty years, during which I have been connected with institutions for the insane—both civil, criminal, and private—I have had occasion to examine and observe many cases—probably a hundred thousand—of insanity, epilepsy, imbecility, and criminals. As a result of this experience, I have come to attach more and more importance to heredity as a causative factor, and less and less to the so-called exciting causes. Yet I am quite willing to admit that the potency of these latter causes in individuals who are predisposed by an inherited tendency is very great. It is a popular notion in both lay and medical circles that religious excitement, injuries to the head, dissipations of various kinds, etc., are frequent causes of insanity—quite independently of hereditary influences. That this is not the case to any great extent is shown by the fact that many individuals are subjected more or less frequently, and often for long periods, to the so-called exciting causes, and yet the majority of such persons escape. In other words, given two individuals, one who is predisposed and the other not, and subject them to the same or similar "exciting" causes, and the former will succumb while the latter will escape, as a rule. The same holds true, I believe, in regard to crime and criminality.

It has been said that crime is the costliest curse of our civilization. This being true, it follows that any measure looking to the repression of crime is worthy of our most serious consideration.

It is only within a comparatively short time that the scientific world has come to recognize the fact that the criminal, as a class, is a degenerate, and while his moral depravity and criminal tendencies were apparent, the idea of ascertaining the true cause and proper remedy has been entirely overlooked.

The first to attempt a systematic and scientific study of crime and degeneracy was the late Professor Lombroso, of Turin; and, while many of his deductions and conclusions have since been rejected by criminologists and alienists, Lom-

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broso is justly entitled to the honor of having laid the foundation for a systematic study of the subject. Lombroso's theory of degeneracy as applied to criminals was based on the fact that in his study of criminals he found certain anatomical deformities and defects which he characterized as stigmata, or signs of degeneration, apparently overlooking the fact, which has been amply observed by later investigators, that these so-called stigmata are frequently found in persons of a high order of morals and intelligence.

Prominent among the Lombroso signs of degeneracy are a receding forehead, cranial asymmetry, eyesquint, prognathia, a high or arched palate, prominent cheekbones, bowlegs, voluminous, and otherwise deformed ears—such as irregularities of the helix, inequalities of the tragi, absence of the ear lobule, etc., etc. Later investigation has shown that it is exceptional to find an individual who is anatomically symmetrical. On the other hand, we not infrequently find genuine and confirmed criminals who present none of the so-called physical signs of degeneracy. Such being the case, it logically follows that the acceptance of Lombroso's teachings would involve a complete overthrow of our penal code. If we accept the so-called physical signs of degeneracy as affording an excuse for crime, it would be possible to exonerate on the ground of degeneracy almost any one who committed a criminal act.

In our study of criminology, we should make a broad distinction between crime and criminality. In a general sense, any violation of law to which a penalty is attached is a crime, even though the individual committing the act be devoid of criminal intent. Indeed, such violations of law—such "crimes" —are of daily occurrence, while the penalty to be imposed, if any, in these cases, naturally revolves around the proposition that there is no crime without criminal intent; and it is true that in a large number of criminal cases the jury must ascertain the intent of the accused in order to determine whether or not a crime has been committed. There is, therefore, a wide distinction between crime, in the sense in which I have used the term, and criminality, embracing under the latter term only those individuals who are criminals by nature—born criminals, so to speak—a large majority of whom are the progeny of criminal, alcoholic, or otherwise mentally diseased or defective parentage. In view of this fact, it behooves us to

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take into account the part that heredity plays in the genesis of crime. In other words, the brain being the organ through which the mental operations manifest themselves, it follows that a criminal brain will evolve a criminal mind, and that an individual with a criminal brain will beget offspring with criminal brains, and criminal minds or tendencies. Through the law of heredity, the characteristics of the species, together with physical abnormalities, tendency to certain diseases, and mental and moral defects, are directly transmitted from parent to offspring.

"Bless not thyself only," says the author of the Religio Medici, "that thou wert born in Athens; but among thy multiplied acknowledgments lift up one hand to Heaven that thou wert born of honest parents, that modesty, humility and veracity, lay in the same egg and came into the world with thee." The heredity of morbid tendencies has been recognized "in all times, in every land and in every nation," almost from the foundation of the science and art of medicine. The idea of hereditary disease found apt expression in the ancient but familiar declaration that the sins of the father shall be visited upon the children even unto the third and fourth generations.

"Hereditary transmission," says Spencer, "displayed alike in all the plants we cultivate, in all the animals we breed, and in the human race, applies not only to physical but to psychical peculiarities."

The ancient proverb that "when the fathers have eaten sour grapes the children's teeth are set on edge" doubtless originated in a recognition of the important part which heredity plays in the development of human affairs. "There is a destiny made for a man by his ancestors," says Maudsley, "and no one can elude, were he able to attempt it, the tyranny of his organization."

In truth it may be said that the transmission from parents to offspring of both physical and mental qualities is a fact of universal observation, and that heredity is of far greater potency than environment in shaping a man's destiny in life.

As a result of a somewhat extensive study and observation of the criminal classes, both sane and insane, I would attach far more importance to heredity than to environment in the production of true criminals; and, while we may properly give due weight to the influences of environment, I believe that no

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training or favorable conditions with which we may surround the hereditary criminal are likely to result in permanent improvement or reformation; at the same time we may admit that some of these cases under favorable influences are susceptible of a certain degree of improvement, but the fact is they almost invariably relapse if the environmental influences are withdrawn and they are left to themselves. Striking illustrations of this fact are often seen in the lives of children of doubtful or bad heredity who are adopted by well-to-do families and reared under the most favorable auspices. Such children are unstable, vacillating, lacking in continuity of purpose and moral stamina, and rarely develop business or other ability of a superior order.

Respecting the physical, so-called stigmata, of degeneration, which have been so much exploited by the Lombroso school, I do not attach much importance to them, for the reason that, as before stated, it is exceptional to find an anatomically symmetrical individual. On the contrary, many of our most intelligent, and even brilliant, men present well-marked physical asymmetries and irregularities—especially of cranial and facial contours, and of the extremities, etc. It is to the mental side that we should look for obliquities or lopsidedness in seeking for diagnostic signs of mental degeneration or defect. In other words, physical stigmata unaccompanied by mental and ethical obliquities are of no diagnostic significance.

Some writers have referred to the prevalence among criminals of alcoholism, drug and tobacco addictions, venereal diseases, sexual excesses and perversions, etc. For the reasons stated respecting insanity I do not attach much importance to these things as regards either the causation, etiology or symptomatology of criminality—the reason being that in every community are to be found many individuals who present more or less of these conditions, and yet are mentally normal, according to our present standards of normality.

The real object of dealing with crime and with criminals is the protection of society. This being true, there is no valid reason why society should not still further protect itself by making statutory provision for the prevention of child-bearing among the so-called unfit, that is, the criminal classes; and I believe that the time is not far distant when the necessity for such provision will be recognized and the means for

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its fulfillment adopted in every civilized community. We should not hesitate to apply the same principles to the criminal and degenerate classes that we apply to vicious or otherwise unfit animals, if by so doing it would, as I believe, result in materially lessening the vast amount of misery, crime, and distress which are now so prevalent, not to speak of the economic aspect of the question.

Respecting the operation of vasectomy as applied to the degenerate and criminally unfit, this, as Doctor Hurty has stated, has already been legalized in several of the States, including Indiana and Connecticut.

In the year 1899, Dr. H. C. Sharpe performed vasectomy upon, and by consent of, some of the inmates of a reformatory at Jeffersonville, Ind., and advocated his method with such persistency that in 1907 a statute was passed by that State legalizing Dr. Sharpe's method of procedure. This law is in force to-day. In 1905 a similar bill had passed the Pennsylvania legislature, but had failed to receive the governor's approval. Between 1899 and 1907 Dr. Sharpe had operated on 436 cases, and he states in the Journal of the American Medical Association for December, 1909, that he had never seen any unfavorable symptoms. He has performed this simple operation many times without anæsthesia and without any untoward results. On the contrary, it was followed, in substantially every case, by improvement in the general character and disposition, a lessening of nervous fatigue and irritability and a decided increase in energy and sense of well-being. There was no atrophy of the testicles, nor impairment of sexual desire or of its gratification. In view of these facts, I have no hesitation in recording myself in favor of the operation as applied to the defective and criminal classes, under proper legal restriction, such as Dr. Hurty says obtains in the Indiana and Connecticut laws upon the subject.

Dr. Frank Wade Robertson, formerly General Superintendent, N. Y. State Reformatory, Elmira, N. Y.: We are considering to-night the measures that may best be included in the domain of "Practical Eugenics." For the purpose of brevity they may be classified as follows:

1. *Prevention of the marriage of the unfit.*

2. *Custodial care for children and for many adults, particularly the women, though both sexes are included.*

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3. *Operative measures to prevent procreation.*

Under the above headings we have all the measures that are of use; measures which would stand as a barrier to prevent the "mongrelization" of the human race.

Many States have passed laws regulating marriage; so far so good, but this is only a step in the right direction. Unfortunately, marriage is not necessary to procreation. Again, feebleminded women, and those suffering from epilepsy, inebriety, drug habits, and periodical attacks of insanity, are being married in considerable numbers to unsuspecting partners. All knowledge of their true condition is carefully withheld from the other contracting party by the fond parents who see through marriage a way to unload a burden, or who labor under the mistaken impression that marriage will prove the one thing necessary to effect a cure.

This is wofully wrong, and I feel that I am not putting it too strongly when I say it should be made a criminal offense to assist in promoting the marriage of unfit persons.

As to the second measure, permanent custodial care would solve the question in a generation if it could be applied, but we have waited too long,—there are far too many cases needing care.

Dr. Goddard, of the Vineland Institution for Feebleminded Children, who has made an exhaustive study of the children and families, says that after a careful study of seventy-five families he has reached the conclusion, first, that it would appear that feeblemindedness or a physical condition that results in feeblemindedness is truly hereditary.

Second. That such families are prolific, increasing at double the rate of the general population.

Third. That mental defect in a mild degree is much more prevalent than has been generally recognized.

Most of the children in the special school classes for backward children are from such families.

Painstaking investigation and consideration have convinced those that have made a careful study of the criminal class that a large percentage is defective. This is also true of the drug habitues, inebriates, and many of the insane, while this defect is also common to all the branches of the great family of social parasites. The chief defect is a varying degree of

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feeblemindedness, with its resultant and inevitable lack of self-control.

We complain about the high cost of living, and the yearly increase in our expenses. One element in this cost is the constantly increasing number of defectives whom we have to support, and for whose anti-social outbursts we pay, and pay dearly.

Davenport, in his "Eugenics," says there are 300,000 insane and feebleminded, 160,000 blind or deaf, 2,000,000 that are annually cared for by our hospitals and homes, 80,000 prisoners and 100,000 paupers in almshouses, while thousands of criminals are not in prison. He estimates annual costs at nearly $100,000,000 for hospitals, insane asylums, almshouses, prisons and for the care of feebleminded, deaf and blind.

The Massachusetts Prison Association reports the cost of crime in the State of Massachusetts to be in excess of six and one-half million of dollars annually—larger than any other item of State expenditure excepting that for education.

Another investigation conducted by Dugdale states that a single family cost $1,250,000 or one thousand for each of its degenerate members.

We constantly hear glowing reports about the increasing percentage of criminals reformed, while most of the prisons and reformatories are busy paroling the inmates. Many of the criminals are completely incapable, by reason of hereditary defect, to reform, and they are turned out on parole by sympathetic parole boards, who utterly fail to realize that such criminals are not normal human beings, and that their thought processes and manner of arriving at conclusions are not those of the ordinary or rational individual. Most of such hereditary criminals should be retained in custody during life. They go out into the land to possess it, obedient only to the single Biblical command, "Be ye fruitful and multiply"; and we foot the bill.

We have examined the first two ways by which society theoretically could be protected, and we have found loop holes in both, partly due to social conditions and partly due to mistaken and ignorant use of power.

This brings us to the consideration of the third measure. Here we have a sure and sane way of dealing with the matter. It has been tried in many cases as you have heard Dr.

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Hurty describe, and you have also heard from him the results of the treatment. From the very inception of the idea I have been one of its most ardent advocates, and a few times I have advised and assisted in the operation, the results having always been satisfactory. The operation is simple, and causes little pain, and it is the only sure way of controlling the power of procreation among the unfit. Vasectomy is superior to other methods of producing sterilization, in that it is least harsh. Electricity has been tried, and it has been found that it is not permanent, therefore not dependable.

But before such a measure can secure any legal recognition the way must be paved by creating public sentiment not only countenancing but demanding that it be adopted. Is it reasonable, I ask is it a sane proceeding, allowing all kinds of "unfits" to reproduce, in view of what seems indisputable evidence of the certainty of the transmission of criminal tendencies and defects from parents to children? I say No, and I say it most emphatically. I have written many articles and taken part in a number of discussions designed to call attention to the deplorable consequences certain to follow the unrestricted multiplication of the "unfit," and since hearing the address this evening I am more strongly grounded than ever before in my conviction that vasectomy offers the only practical means of checking the increase of crime and defectiveness and controlling the situation confronting us.

It has been a great pleasure to me to hear Dr. Hurty's paper and to have at first hand, as it were, the results of the operation of the law in Indiana.

Incidentally I learned this evening a fact which is not generally known. I had occasion to telephone to Mr. Hebberd, President of the State Board of Charities, who informed me that the State Board of Charities has established a bureau which will deal with the subject of eugenics, and if I understood correctly, it is their intention to collect as much information as possible regarding (dependent) families, what becomes of the children, etc., and try to get together such a mass of facts as can be presented to the Legislature of this State as will serve to guide in directing them to some satisfactory conclusion in regard to the problem we are discussing to-night.

Mr. Edward R. Johnstone, of the Training School for

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Feebleminded Children, Vineland, N. J., said that he wished to report a few cases that had been operated upon by castration in the Institution for Feebleminded in New Jersey. The first case was a boy seventeen years of age, when operated upon in 1898, who was a high grade moron type. He was mildly quarrelsome, a runaway, and reported to be hard to manage. Since the operation he has been away from the institution for six years, earning a kind of living, but later returned to the institution, and is now doing his work splendidly and is quiet and tractable; he is rather effeminate in his appearance, but is in good physical condition, hard as a nail, and is supporting himself a little better under the care of the institution.

The second case upon which the operation was performed in 1902 was a boy eighteen years of age, who has changed but little excepting that his excitability had ceased. He had a habit of striking without warning any one who was near him, and then apologizing for it. The habit was distinctly an uncomfortable one, for he had it practically all the time and on all occasions—he simply had the impulse to strike, and followed it. Nothing could be done for him. He could not be punished, for he did not understand punishment. That phase of his condition has ceased, and he does not any longer strike, but his mentality is unchanged.

The third case operated upon in 1901 was a boy of sixteen. This was done on account of his bad personal habits. That particular form has ceased, but he takes every opportunity to practice bad habits with little children.

No other operation was performed until two years ago, when eight cases were operated upon. Formerly we did not keep very careful records, but for the last two years very careful records have been kept, and there is nothing definite to report regarding these cases. They are not improved or changed, except one, the brightest of all, the one who is a moron. He is changed for the better physically.

At Vineland they now have the best facilities for testing the mental ability, which they did not have in earlier years. The cases reported are not enough to base a decision upon, nor has sufficient time elapsed to judge them definitely. The speaker expressed the hope that the Society of Sanitary and Moral Prophylaxis and other suitable organizations would be

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influenced to study such cases and find out more about them. In several States there are laws, and he hoped that these would be applied reasonably and not excessively. A law had recently been passed in New Jersey under which it was hoped that cases would be operated upon with the distinct idea that it was experimental, and that the cases should be most carefully studied after operation to find out what becomes of them, and what should be done with them, and then we will be better prepared to know what to do.

In the speaker's experience pretty nearly every one who is asked his opinion about unsexing will respond either that he believes in it or that he does not; but when one asks the reasons the reply is generally that "It is a good thing," or that "It is a bad thing," or that it is good morals or bad morals; that it will improve cases physically, or that it is mutilating the human body. There are two answers, with very little back of them.

Mr. Johnstone said that he himself believed in it because he knows that in some instances it has improved bad habits, and all the markedly excitable cases have been helped. He believed also in custodial care of feebleminded females.

The thing that has appalled them most is the family histories in cases of feeblemindedness, and at the number of them. Permanent custodial care will relieve such cases, but it is not going fast enough. No State will afford to give permanent custodial care to all of these cases. In New Jersey, which is a fairly small State, they have for twenty-three years taken care of an average increase of twenty a year. They are born faster than that.

There is another thing which he would like to see tried out, and which he believes in experimentally. There are in the training school a number of cases of young men who are able to plow and plant, work in the shops, and do many things that are valuable enough to pay for their keep. A fair percentage of these could go home and help the family actively, practically, and financially; but the institution is afraid to let them do so because of the family histories, for the young men who were fairly well built and attractive would return to the same community life as their families, and would perhaps marry and bring into the world others as defective or worse than themselves.

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He would like to see some of these cases operated upon and sent back to their homes, and then followed up very carefully—parole them. There is a parole law in New Jersey. There is a case now waiting for the action of the commission, but the parents have asked that it be delayed until after Christmas. He hoped that the commission would then have this young man operated upon and sent home, and carefully followed up, so that the case could be carefully studied.

Dr. David F. Weeks, Superintendent of The New Jersey State Village for Epileptics, brought some charts to illustrate some of the work that has been done in New Jersey, which has had a great influence in bringing about the law that is now on the statute books. He said:

I wish to invite your attention for a few moments to some charts. The first one shows the offspring of two feebleminded and epileptic parents. Of the four children, three were epileptic, one feebleminded, the latter dead. Two of the epileptics are patients in The State Village at Skillman. Since the death of the father, the mother has been married to a drunkard.

Our next chart illustrates the poorhouse source of defectives. The central figure being an epileptic, feebleminded, immoral woman, the mother of seven illegitimate children, three of whom died in infancy, the remainder are defectives. The mother was sent from the almshouse, where she had spent the greater part of her life, to keep house for a feebleminded man and his three feebleminded sons, one of whom is married to a feebleminded sister of one of the patients at our institution.

This chart illustrates the hovel source of defectives. A feebleminded man had by his epileptic sister an epileptic daughter with criminal instincts. He again committed incest with this daughter and had four children, all feebleminded, and one epileptic, and one an encephalic monster, who died soon after birth.

Only emptiness comes from the empty germ plasm. The mother and eldest daughter when not in the county jail or almshouse, live in a cellar in the town.

This chart illustrates the offspring from the union of an epileptic and feebleminded person and shows the breeding through several generations. In the principal fraternity, all

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the children who grew up were epileptic, and all of these except one (and his application is on file) are patients at the Village. The epileptic girls of this family were the prey for both the white and negro in the neighborhood in which they lived. Two of them are mothers of illegitimate children. The father is very proud of the fact that he is able to have his children so well cared for by the State.

In our study of the inheritance of epilepsy, our field worker has covered the entire State by counties. We have records of 17,294 persons, 56 per cent. of whom are defectives, 12 per cent. being epileptic, 6 per cent. feebleminded, 3 per cent. insane, 1,793 died before they reached the age of 14 years.

So far the classified offspring from the matings of two epileptics, two feebleminded, or an epileptic and a feebleminded person, or an epileptic and an insane person, have all been defective. In the matings of epileptics with alcoholics, neurotics or normals the percentage of normals in the classified offspring is very small. In the first instance 14 per cent., in the second 9 per cent., and the last 33 per cent., which emphasizes the dangers resulting from epileptic matings.

In a recent study of the inheritance of epilepsy, in conjunction with C. B. Davenport of the Carnegie Institute of Washington, we found in epileptic strains that the proportion of epileptic children in the latest complete generation is double that of the preceding, but there is no evidence that the average number of children of epileptic strains is greater than in the population at large. Provided the married matings continue as at present and no additional restraint is opposed, the epileptic population of New Jersey will double every 30 years.

The most effective method of preventing the increase of epileptics is by segregation during the reproductive period or sterilization of all epileptics. Personally I feel that there is every justification for the application of the sterilization law to cases such as those whose charts I have demonstrated.

Mr. Henry Herbert Goddard, Psychologist at the Vineland Training School, said that in the time allotted to him he could not attempt to give any adequate idea of the necessity for this operation. He agreed fully with what Dr. Hurty had said and with what had been said by the others who had discussed this problem. Whatever may be our prejudices or inclination, or our shrinking from this thing, the situation has become so

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desperate that we are compelled to seize upon anything and everything that offers a possibility of solution. One should not even hesitate very much because it might be said (if it could be said) that there are dangers and abuses attending it. The dangers and abuses that are going on to-day and which will continue if this matter of the propagation of the feeble-minded is not checked, are vastly greater than any one thinks. Dr. Weeks has shown charts showing how feeblemindedness has come down from generation to generation. It never works out. It is working in. It has been quoted that these people are increasing at twice the rate of the normal population.

The speaker then told a story of one family who had been investigated. The ancestry of one girl was traced back for six generations, and it was found that her ancestor was the illegitimate son of a feeble-minded girl and a young man of good blood. The young man afterward straightened up and married a respectable quakeress of his neighborhood, and they became the progenitors of about four hundred descendants. At the present time there are four hundred and eighty descendants from the illegitimate child of the other mating. But note the illegitimate child was the only result of that mating, whereas from the legitimate union there were eight children. Starting with eight in the good line and one in the bad, the bad family to-day numbers more than the good. That is one item. Here are a few statistics from the same family: There have been forty-one matings among the relatives of that family where both parents were feeble-minded; they have had 122 feeble-minded children, possibly two normal. That is an average of 4.6 to the mating, which is more than double what is recognized as the average number of children to-day.

Following the two lines of descent we can make this comparison: On the good side 496 normal descendants; on the bad side 46. Good side, no feebleminded; bad side, 143; good side, 1 sexually immoral; bad side, 33. We have over three hundred cases, 65 per cent. of whom show the hereditary taint.

I have here a record of the examination of 100 cases from the juvenile court in one of the cities of New Jersey. The 97th child examined was a normal child, and the only one in the 100. Sixty-seven were distinctly feebleminded. These are the people who make our criminals.

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As one of the speakers has just said, we need to study this problem. We must study it. We need to get our understanding of this matter straightened out. A criminal was never born and criminality is never inherited. Feeble minds are inherited, and the probabilities are that children with such minds will become criminals. Until we learn to understand these cases we are working in the dark. We could strike out of our sterilization laws every class excepting feeble minds. If you take care of these the problem of pauperism, the problem of prostitution, and of criminality would largely disappear.

The speaker said that he would close with the words with which he began, and if he had not been able to make his hearers understand something of it in ten minutes, if they would come to the Vineland institution in New Jersey he would show them such facts that they would be compelled to recognize the necessity of resorting to this measure among others for the purpose of removing this unbearable condition.

Dr. William H. Carmalt, of New Haven, said that he had come to learn rather than with any expectation that he could contribute to the knowledge of the subject.

It is true that Connecticut has a law legalizing the sterilization of criminals and defectives, but is not operative in that it leaves to the judgment of the superintendents of the two insane hospitals and to the warden of the State prison the presentation to the executive board those who they think should have the operation of vasectomy or oophorectomy performed upon them; if these officials are opposed to the operation proposed, nothing can be done; the initiative rests with them and the two superintendents of the insane hospitals where the persons requiring the treatment would most likely be found have taken no steps whatever. The warden of the State prison called the board together once, but the histories of the cases were quite too meagre to justify the board in acting, and no further attempt has been made to carry the law into effect. It should be made mandatory, and some one taking interest in the subject be made responsible for its execution—otherwise the law as it stands is a fairly good one.

I have been greatly interested in the papers read this evening. Dr. Hurty's eloquent plea and the extraordinary reports by Drs. Weeks and Goddard, showing the hereditary influences emanating from the feebleminded as breeders of pauperism

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and crime, demonstrate how potent is the evil and how important it is that this matter should be studied much more thoroughly than we have hitherto thought necessary. It has been regarded by the public too much as a punitive measure rather than from the sociologic and eugenic standpoint, and a campaign of education must be carried out to bring the community to understand how it is being handicapped by the unnatural (I use the word advisedly) methods civilization demands for the protection of these unfortunates. I beg not to be misunderstood; we must take care of the unfortunate individual, brought into the world through no will of his own; we would be false to our religion if we did otherwise, but it behooves us equally to protect posterity against a burden that will inevitably break it down if allowed progress untrammelled, or rather if given the long end of the lever as is now done by our false ideas of charity.

Dr. Goddard has struck the keynote of this work—it is the feebleminded, not the criminal, that is the source of supply. The criminal is to a large extent the accident of circumstance and opportunity, but beyond and behind this is the weakness of inheritance in not being endowed at conception with a force of resistance. The defective germ plasm is implanted at conception and our task is to prevent this implantation.

Prof. Johnstone has given us an instructive report of the effects of vasectomy and castration on the individual; so far so good; but in altogether too limited a number of cases to warrant a scientific generalization.

His results do not, as I see it, quite bear out Dr. Hurty's enthusiasm; it is one of the objects of the eugenics committee of the Carnegie Institution, to which I have the honor to be a member, to investigate. I hope when that committee reports it will be able to speak with some cold-blooded definiteness of the ultimate effects of sterilization on both the individual and on the community in which it is practised. Are the individuals relieved of the sexual instinct and are they any better fitted for wage earners? Are pauperism and crime affected by the procedure as shown by the statistics of the almshouse and prison in the communities in which it is carried out?

These problems are not to be settled by enthusiastic promoters, but by prolonged and laborious work carried out over a series of years by workers who have by practice and natural

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gifts become skilled in ferreting out the origin of the defective germ.

Mrs. Caroline B. Alexander, of Hoboken, N. J., said that she would like to give a few somewhat disjointed and rather personal sidelights on some phases of the subject, aside from the medical aspect, for that had been and would be presented as no outsider could do it. Her experience had been rather fortunate in one way, and unfortunate in another, coming as she had into contact with so many horrible results of the perpetuation of the problem in the community through the breeding of the feebleminded and irresponsible. In New Jersey there are a thousand dependent children under the care of one board, which is constantly coming into contact with the child that should never have been born and which becomes a burden on the State. In the Juvenile Court and Probation Office they have the same experience. She had found that in the probation work of Hudson County marriage was considered the cureall of most of the crimes against young girls, whether the young girl (as often was the case) was feebleminded or not, and whether or not the young man was a proper subject for marriage. She has now been appointed official bridesmaid and in that office now no marriage can occur without her consent. She has been able to stop many marriages which had better not occur.

As far as the institutions are concerned, New Jersey has a population of only about 2,500,000, so that it is more possible for individuals to know what is going on in the institutions than in some other States, yet even there it is realized that it is absolutely impossible to so enlarge the institutions as to take in even a portion of the mentally defective. It is impossible to get from the government money enough to care for them—for instance, the 2,500 epileptics which Dr. Weeks had referred to. In all the institutions for delinquents there is the same story. From forty to sixty per cent. of mentally deficient are in the State Home for Girls, and the percentage for the boys would probably be the same.

One bad feature of this is the delinquent feebleminded girl. As soon as she becomes twenty-one she leaves the institution, and is no longer a ward of the State. Those in charge of her realize that she is a most dangerous person to allow at large, as she will almost certainly reproduce her kind, and yet she

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goes free with the almost inevitable result. That can very fairly be met by the proposed operation. In the last analysis the enormous burden of $100,000,000 for the care of these people must fall on those perhaps least able to bear it, for the taxation which is constantly increasing and will constantly increase—not only for the care of various dependents, but in order to provide for all the advanced work which the State and municipalities are taking up, the dental work in the schools, etc.—all of which is making matters far more expensive for the taxpayers. The problem is also increased by the vast army of immigration which is constantly coming into New Jersey; the census for 1910 shows 445,000 coming into the State in 10 years. All of this falls upon those least able to bear it, for the working man pays in rent a disproportionate share of the taxes, and is therefore able to get a less comfortable home for his children, can afford less education and recreation for them and himself, and less nourishing food. It seems a great hardship that these burdens should be allowed to pile up on the backs of the men who are working hard for $12, $14, or $15 a week, who are paying for them in the end.

Mrs. Alexander said that she hoped this remedy which is pressing itself upon the attention of all, perhaps at first unwillingly, would receive the careful consideration which it deserves as one of the means of stopping this crushing incubus. It is not claimed that it will stop the whole trouble, that has been claimed for education, for kindergartens, and for many other reforms with consequent disappointment. Do not let us feel that this alone will accomplish everything, but it should at least be tried; she believed it would be tried in New Jersey by a commission who would apply it conservatively, and that it would not degenerate into a yellow paper sensation, but would be applied so carefully that all would feel that it had been well done and that there would be no sensational features about it. Perhaps some of the other speakers would tell how the New Jersey law was secured. It was done in a very effective way and in two years, without any commotion mainly through the persuasion of those connected with the State institutions who had the facts at their fingers' ends. In that way it passed the Legislature, then the Governor signed the bill. She expressed the hope that it would not be long before New York joined New Jersey in taking up this matter.

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Charles A. Boston, Esq., President of the Board of Trustees of the Society of Medical Jurisprudence, spoke as follows:

I have recently learned that it is both a dangerous and an unpopular thing for a man to introduce dissent into a peace meeting (referring to the recent meeting at Carnegie Hall to urge the ratification of the treaties for arbitration with Great Britain and France), but such a dissent is my part this evening. I am here to speak a word in regard to the legal and constitutional features of this proposition. I am glad that it has been said that the meeting is wholly to discuss practical eugenics and not mere theories. I wish to present some thoughts which have not been presented, although one of the speakers has nearly trodden this ground in saying that criminality is not hereditary, and another that although he has had experience he is not yet ready to say more than to advise the continuation of experiments and study. I am in this latter class. Of that practical eugenics which advocates the adoption through suasion of the operation which has been commended this evening, I have nothing to say. I am speaking of the violent and involuntary performance of the operation upon unwilling patients through the operation of those laws which are designed to put into effect through violence some of the theories which we have had advanced to-night.

Within the past week I have had occasion to consider the fact that during the reign of Henry VII of England there was a radical change in the land laws in England, which resulted—unforeseen, it is true—in putting men off the land and making vagrants of a large part of the population of England. Henry VIII, one of the greatest reformers of England, but nevertheless a man of most unsavory reputation, attempted to eradicate the evil effect of this change in the land laws by killing the vagrants, and during his reign he caused to be hanged seventy-two thousand men who were the victims of the legislation of the preceding reign.

I suggest this thought to introduce to your attention the historical fact that legislation does not always accomplish its design, and that when a false step in legislation is made it frequently requires still more radical remedies to rectify the evil. I have recently talked with one of the State Commissioners on Lunacy for the State of New York. I am not prepared at the present moment to give statistics, nor to as-

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sume an attitude with respect to the biological facts, but many facts and many experiences must first be collated and studied before the advisability of legislation on this question can be determined definitely and properly. I asked the Commissioner to whom I have referred how he accounted for the noticeable increase in the number of insane taken under the care of the State of New York, and he replied that in his opinion it was largely accounted for by the struggle for existence among the newly arrived immigrants, who here meet with conditions which neither they nor their ancestors have ever previously confronted, and that their insanity was, in his opinion, the result of the effect of unusual circumstances upon an enfeebled race.

My idea of the best way to remedy an evil is first to understand the cause of the evil, and then to study how it can best be eradicated. I am not one of those who would advocate extreme measures. Lawyers are naturally conservative, and I would not advocate rushing headlong into one error in order to correct another. The first error which reaches my attention in respect to the increase of feeblemindedness is, if it be error, the enormous immigration which we have invited without making proper effort to care for it, and the next is the economic condition with which we are all confronted, and under which the immigrant is powerless, and under which many go to the wall who would not do so under normal conditions.

Another reason why I think such legislation inadvisable at the present time is a question respecting its unconstitutionality. I have examined carefully every law in the United States, so far as I know, which permits or requires the surgical operations which have been spoken of this evening, and I have no hesitation in saying that in my opinion every one of them is unconstitutional. Unfortunately, in these days it seems that when a man speaks of the Constitution he must defend it or apologize. My defense and my apology for Bills of Rights in constitutions can be illustrated by appealing to the physicians who are here, and saying to them that their knowledge has not all come at once, but has been built up from past generations who have avoided what they learned to be mistakes and have clung to what they learned to be true. Similarly constitutions have been framed by political philosophers who have watched the tendencies of things and have found

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it necessary once in a while to say, "You shall not do this or that." It is unfortunately true that a reformer, a persecutor, or whatever a man may be, who attempts to do what the Constitution and Bills of Rights condemn almost always has some theory for the improvement of society. It is a curious fact that some one's idea of the welfare and good of the public has been the excuse for almost every abuse of power which the Bills of Rights condemn.

I wish the short time allotted to me permitted me to enter into a longer exposition of the provisions of these Bills of Rights and the historical reasons for them. They are the work of political philosophers and grounded in unhappy experiences, but I have not this opportunity, and therefore advert to the specific laws providing for the operation now under discussion.

Of the New Jersey law I can say to its credit that it is the best and least objectionable of all, as it is the latest, but, in my opinion, every one of these laws neglects in some particular or other those precautions which we extend to every man's property, every man's life and every man's liberty by the Bills of Rights in all of our Constitutions.

I also wish that I might speak in detail of the particular constitutional provisions and safeguards which in my opinion are violated particularly by the Indiana State Law on this subject. Yet curiously enough Indiana has one of the wisest constitutions of any State in the Union which I have ever had occasion to consider. In this Constitution are more safeguards for personal liberty than I have seen in any other constitution, including a specific provision for the protection of prisoners in State prisons, and yet—I hate to hurt any one's feelings by saying it—the Indiana law is the worst in my opinion, from a constitutional standpoint, that I have ever heard of. It allows the Board of Managers a voice in the determination of the question; it makes no provision for counsel, for a hearing, nor for any resort to a court. As I read it it does not interpose a single safeguard which is extended by other laws relating to liberty or property with which I am familiar, and it seems to me to disregard every constitutional safeguard for a fair and impartial hearing.

The New Jersey statute, on the other hand, is designed to interpose several of these safeguards, but as they grow in

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constitutional soundness it seems to me that these laws lose in the possibility of practical efficiency on account of the delay and expense necessarily incident to the trial such as is called for by the New Jersey law. There is one provision of constitutional protection in respect to which I wish I had the opportunity to speak. It is the constitutional provision against cruel and unusual punishment. Although the operation advocated is perhaps not painful, I have little personal doubt that the laws as now framed violate the provisions of the constitutions against cruel and unusual punishments. These provisions exist in the Constitution of the United States and in thirty-six of the States of the Union, including some at least of those which have adopted laws of the description which I am condemning. Curiously enough the provision of the Constitution of the United States in this regard is construed as not extending to the protection of citizens of the United States in their several States and against their State governments, although in the last ruling on the subject with which I am acquainted provisions of the Bill of Rights in the United States Constitution forbidding cruel and unusual punishment were extended to subjects in the Philippine Islands, so that we are confronted with the logical, but apparently anomalous, situation that while the Constitution of the United States does not protect us it protects the inhabitants of the Philippine Islands.

However that may be, similar provisions of the Constitutions of at least thirty-six States protect the inhabitants of those States.

Before leaving the subject of hasty and unconstitutional legislation, and as bearing upon the encouragement of practical eugenics, I wish to direct the attention of this audience to the fact that about two years ago much attention was devoted in the public prints to the so-called Page law for the examination of women under certain circumstances by physicians. The adoption of that law was heralded with a considerable furor of admiration and excitement from those in this State who commended its object. I am advised that it has proven inoperative because of the decision of a judge of our Supreme Court at Special Term that the law was unconstitutional in denying proper protection to the women in question by permitting the examining physician to reach an opinion

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upon the rights of the persons to be treated under the law, instead of requiring those rights to be submitted to a proper tribunal.

I think I could speak perhaps for an hour in trying to educate those who do not appreciate the advantages of the constitutional safeguards as illustrated and proven by the history of abuses among mankind, but the time afforded to me is extremely limited, and I shall content myself with pointing out to you that the trouble with all hasty and drastic legislation is that no one can ever tell when it will be extended beyond its legitimate purpose, and beyond the purpose of its advocates, and I would remind you that the constitutional safeguards have been provided in order that no one, even though he has the welfare of the community at heart, can disregard the safety of the individual man. My suggestion to the advocates of the laws is "make haste slowly."

The President: I did not expect to take part in the discussion this evening. I am not so much interested in the sterilization of the unfit as in the prevention of the sterilization of the fit. "Lest we forget" that there is another side of this question of Practical Eugenics, I may be permitted to make one observation.

The learned jurist to whom we have just listened tells us that the surgical sterilization of criminals and defectives is a "cruel and unusual punishment" and a violation of the constitutional rights of the individual. The reader of the paper has told us that over 700 confirmed criminals have been sterilized in Indiana. This has been done by due process of law and under the direction of a Commission appointed by the State. The operation is simple, comparatively painless, easily performed within three minutes, and has no bad effect upon the health of the individual. True, he is deprived of his procreative power—a function which he does not especially value, and which if exercised at all would doubtless be to the detriment of society, as he would propagate his own kind.

What shall be said of the sterilization of the fit?

There are in this country thousands, I may say without exaggeration, hundreds of thousands of previously healthy women who have been sterilized by infection. These women for the most part were endowed with all those physical attributes which fitted them to become the mothers of sound, healthy

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children—the most valuable asset of a nation. The sterilization of these women has not been accomplished by process of law, but under cover of marriage, by the men who vowed to cherish and protect them. The agent employed is a minute germ, the gonoccocus, often spoken of as the "nuptial microbe" from its so frequent introduction into the marriage bed. Sterilization through infection is not effected by a short quick stroke of the knife—nature is more bungling than the surgeon. The process is long, tedious, and painful—often attended with the most atrocious suffering. Moreover, it has consequences—serious consequences, not only to the health and life of the woman, but to society at large. Besides the potential loss of healthy citizens to the State, many of these women die from its effects. Eighty per cent. of the deaths due to inflammatory diseases peculiar to women are caused by this germ. Many others are compelled to drag out a miserable existence of lifelong invalidism. Thousands are condemned to the operating table to suffer mutilation of their bodies in order to save their lives. This does not take into account the mental suffering and anguish of the women, with a passion for maternity, who find themselves condemned to a childless wedlock—all the hopes and aspirations which centered in motherhood and children doomed to disappointment.

Now, unless we accept the view "that women are in the white man's world but not of it," it is pertinent to inquire whether the "Bills of Rights," invoked by the speaker for the protection of criminals and defectives, holds out a shadow of protection for the women who are subjected to this "cruel" but to them by no means "unusual" punishment.

It may be contended that the cases are not parallel; that we cannot compare a surgical operation with a disease process; but the result is the same. Sterilization by infection is not an affair of chance, but the result of the relentless working of pathological law. These infections are introduced into marriage through the voluntary acts of individuals; they are in every instance absolutely avoidable. Science has placed an entirely different aspect upon voluntary infections; it has narrowed them down to a question of individual accountability. No human being has a right to communicate through his voluntary act an infectious disease to another—even to his

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own wife, especially when it entails such terrible consequences.

One word more: If it be a violation of the constitutional rights of a confirmed criminal to deprive him of his procreative power, and it be no violation of the constitutional rights of the innocent wife to be robbed of her highest attribute of womanhood, maternity, then, in my opinion, the constitution needs most violent revision.

Dr. Frank Moore, Superintendent of the New Jersey Reformatory, Rahway, N. J., said that during the past few years they had tested the mentality of the 500 inmates of the New Jersey Reformatory by the Binet system, and 46 per cent. were shown to be defective. The Binet test, however, was found to have its imperfections, for when the history of these defectives were studied it was found that 17.5 per cent. had not had more than one year of schooling, and it seemed unfair to class these with the defectives because they had not had a chance to become mentally developed, which is significant as being a warning against too hastily rushing into generalizations with all cases of supposed defectives until an effort has been made to remove the apparent deficiency by education or by other proper means. Eliminating this 17.5 per cent., 28.5 per cent. remained, however, who could be classed with reasonable certainty as mentally defective. By further test it was found that after the 17.5 per cent. had been subjected to education, 5 per cent. would perhaps be found to be defective, leaving 33 per cent. of the young men, who are supposed to be from sixteen to thirty years of age, to be really of only six to twelve years of age mentally. Of that 33 per cent. it was found that 40 per cent. had defective vision, in some cases only one-fifth vision in one eye; 47 per cent. had nasal obstructions or severe throat affections; there were also a large percentage with very bad teeth, affecting the nourishment of the body—all of which showed that there was need for the physician first of all, before resorting to the final operation of sterilization alluded to by the previous speakers, to make his office a repair shop, by taking down the blinds that darken the eye, and to remove the impediments that hinder the development of the mind. The speaker agreed with Mr. Boston that we ought to be very careful, and that sterilization should be the last resort.

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It is not a valid argument against religion that we have had Christianity for 2,000 years, and yet have Sunday School teachers who become bank defaulters. We have also had medicine for 2,000 years, and yet have many diseases with us that medicine has not cured, nor can all crime be considered due to feeblemindedness. There are those who are not mentally defective, who have been well reared and have had many advantages who have also gone wrong. If we should sterilize all defectives we still would have other criminals. There is such a thing as the breaking down of the normal, and the normal becoming a criminal.

Mr. Alexander C. Proudfit, formerly of Letchworth Village Commission, said that he wished to bring out one or two economic considerations. There are in New York State some 20,000 feebleminded and epileptic persons, of whom about 3,000 are in institutions. This estimate was based on the investigations detailed in reports of the Commission on which he had served several years ago, and probably at present there are more feebleminded persons in the State. Shall we sterilize them?

Suppose that we have removed the suggested constitutional inhibitions, and have identified our feebleminded persons (for we have not found them yet). Suppose we have gone ahead and sterilized them. Where are they to live? That question has not been touched upon in the discussion. So far as women are concerned, very few people would recommend leaving feebleminded sterile women in the community to constitute a class of prostitutes dangerous to the morals of neighboring youth, because these girls and women will be immune from child-bearing. Any one who has had to deal with feebleminded women knows that in the unprotected condition and inherent attractiveness of many feebleminded women is the primary danger of their reproduction. The problem is one of the custody of these individuals. We have heard to-night that criminality has as its greatest factor feeblemindedness. The feebleminded man and woman, girl and boy, must be found and kept in custody. The speaker said that he could not urge too strongly upon those present the importance of making every effort, as a preliminary to this detection of feeblemindedness, to secure adequate appropriations for the support and enlargement of the institutions for the custody of these people

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from early age to the oldest, so that ample provision be made to gather them under supervision and teach them useful trades in colonies where they will be kept from the dangers of the outer world.

Now, as to the economic side: It has been said that the burden of supporting the feebleminded falls upon the class least able to bear it, the taxpaying workman. It should be remembered, however, that when the feebleminded person has been sterilized if he or she is sent back to his or her family the burden falls not on the community as a whole and is thus distributed, but it falls immediately on those who are much less able to bear it than the average person. It falls on a family full of feebleminded persons, as we have heard so often this evening, so in the last analysis they will come back to the institutions, for sterilization does not make a feebleminded person self-supporting, as the instance noted by Dr. Johnstone illustrates. Custody seems to be the best method of prophylaxis against this evil. We need not attempt sterilization until we have obtained more data from Indiana as to the results. It would be well to have another session on this subject, when this data can be presented before the Society in such a manner as has been done by Dr. Johnstone and Dr. Goddard. We need data in full to know what has occurred in Indiana, and we can go slowly in New Jersey and New York until we are prepared to have such a law.

Dr. Max G. Schlapp, Neurologist, said that he wished to call attention to two points in this discussion; first, that the States of the Union ought to pass laws whereby it could be made possible to register every feebleminded and insane person. To-day we are simply caring for the feebleminded who are in institutions, and the vastly greater number outside of institutions are allowed to go their way, committing crimes and propagating their kind; whereas, if they were registered and their whereabouts known, this could to a great extent be prevented. Whether this was possible, or whether or not the Constitution would allow it, he could not say, but when the Constitution stands in the way of progress then it must be changed.

The other point was the question of the heredity of the feebleminded condition. He did not quite agree with the idea that most cases of feeblemindedness can be traced to families who

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have always had a strain of feeblemindedness lurking somewhere. Feeblemindedness is a name given to a diseased condition of the brain which is due to many different etiological factors and shows many different lesions as the cause. It is not a reversion to an old type of a normal human being, but is a diseased condition of the individual. New cases of feeblemindedness are constantly arising in families whose ascendants were normal, and where the etiological factor is recognized. These new cases may or may not give rise to offspring who are feebleminded.

It is the duty of the State to seriously consider the question of feeblemindedness, to establish research laboratories in the institutions where feebleminded children are cared for, and if possible have these laboratories carry on research work in conjunction with laboratories of institutions of learning, universities, etc.; then the work could be more complete.

Hon. Robert W. Hebberd, Secretary of the State Board of Charities, said that the hour was late and he would be brief. This had been a very serious meeting, and he had been greatly interested in what Dr. MacDonald, especially, had said about religion not always being an exciting cause of insanity. He had heard a story which might be pertinent. To a preacher at an insane hospital an insane woman came up and gave an orange, which pleased him very much. On another occasion she gave him two oranges. He asked why she gave him these oranges; what he had done for her? "Why," she replied, "you have done more for me than the doctors; you have made me go to sleep."

When he had heard Dr. Robertson speak to-night, it reminded him that the Doctor had been one of the first to discover that the inmates at Elmira who had been paddled until the paddle was worn out, were really feebleminded or insane, and he caused a great many of them to be sent to the hospital at Matteawan and other institutions, and helped to raise the discipline of that great institution to what it is to-day, the paddle not being used there at all. A discussion of this nature, to be useful, to be more useful than it is, ought to be carried on in the legislative halls at Albany. The members of the legislature and the governor ought to hear these discussions, because it is necessary to make them understand these things before we can have proper legislation. That is one

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